back of that force of being is accomplished. The passive consciousness of Brahman and its active consciousness are not two different, conflicting and incompatible things; they are the same consciousness, the same energy, at one end in a state of self-reservation, at the other cast into a motion of self-giving and self-deploying, like the stillness of a reservoir and the coursing of the channels which flow from it. In fact, behind every activity there is and must be a passive power of being from which it arises, by which it is supported, which even, we see in the end, governs it from behind without being totally identified with it—in the sense at least of being itself all poured out into the action and indistinguishable from it. Such a self-exhausting identification is impossible; for no action, however vast, exhausts the original power from which it proceeds, leaving nothing behind it in reserve.

When we get back into our own conscious being, when we stand back from our own action and see how it is done, we discover that it is our whole being which stands behind any particular act or sum of activities, passive in the rest of its integrality, active in its limited dispensation of energy; but that passivity is not an incapable inertia, it is

a poise of
self-reserved energy. A similar truth
must apply
still more completely to the conscious
being of the
Infinite, whose power, in silence of
status as in
creation, must also be infinite.

It is immaterial for the moment to inquire whether the passivity o"' p ^hich all emerges is